ord, now lettest Thou Thy servant depart in peace
ccording to Thy word.
or mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
light to lighten the Gentiles
nd the glory of Thy people, Israel.

THE A. M. E. ZION QUARTERLY REVIEW

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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—National Gallery of Art, Washington, D. C. (Mellon Collection)

THE ANNUNCIATION

Masolino. Italian. 1383—1447

Original: National Gallery, Washington, D. C.

The Annunciation has always been one of the most popular themes in religious art, for it deals with the beauty of womanhood and the Angel Gabriel who was the direct messenger of God. There are infinite variations on this subject and hundreds of pictures have been painted about it.

The Annunciation was supposed to have taken place in early spring about sunset, the hour since known as the "Ave Maria", and which is now announced by "the Angelus". Luke 1: 28 tells us that the Angel "came in to Mary" and so many artists presented her within the house assumed to be the home of her parents. Tradition says they were people of means and so this artist paints a rich and elegant background which gives the impression of reality.

Very little is known of Masolino's life and few of his authentic works have survived, but it is overwhelmingly evident from this picture that he loved color and pattern. The ornate background could scarcely be more completely packed with decoration. The ceiling is done in mosaic of various kinds and colors of wood; the bench upon which Mary sits and the open doors in the rear center are richly carved; golden stars are set against the black ceiling of the arched hallway; seen behind both the Virgin and Gabriel and at the top center is the stylized floral pattern; the heavy nimbi around the heads of both the figures are filled with ornament. It all seems climaxed in the huge floral pattern on the robe of Gabriel—the conventional fleur-de-lis, symbol of the purity of the Virgin. The artist's feeling for balance is also marked. A slender column topped by a Corinthian capital divides the picture almost exactly in half. Opposite the gorgeous Angel is the Virgin dressed inconspicuously in the traditional red and blue garments. She towers above Gabriel since she sits on a high bench while he kneels before her.

In contrast to the rich and ornate surroundings, the action and the figures of both the Angel and the Virgin are surprisingly simple. Gabriel bears neither the lily nor the scepter, but folds his exquisitely molded hands gracefully across his chest after having given his straightforward message.

The Virgin is shown with a book upon her lap for legend says that she was reading when Gabriel appeared before her. The passage was from the prophet Isaiah and reads, "Behold, a virgin shall conceive and bear a son," and as she was thinking in her heart how blessed this woman would be, at that instant this prophecy became fulfilled in her own personal experience. She lifts her right hand in a gesture of acquiescence as though she were saying, "Behold the handmaiden of the Lord, be it unto me according to thy word." If we look carefully through the ornate background, we discover rays of light from heaven penetrating the ceiling which fall directly upon Mary. So she was blessed among women.

THE CHRISTMAS STORY IN CHINESE ART

by

Florence Turverey Reeves

In Madrid, Spain, recently there was a violent dispute over a religious art exhibit from many lands depicting Christ in terms of local color. The critics of the exhibit objected to having Christ depicted as a Hindu ascetic or the Virgin dressed in a beautiful sari or the Holy Family pictured with Chinese faces in a Chinese setting. Yet these same conservatives would no doubt greet with enthusiasm the Herculean figure of God by Michelangelo in the Sistine Chapel of the fat muscular Flemish Virgins by Rubens. The great artists of the past interpreted the Life of Christ in terms of their own environment too. This dispute serves to point up our all too frequent inconsistency when we meet art forms that are in any way different from those to which we have become accustomed. But if we believe that God is the Father of all, that the Christian Church should be and is Universal, the Son of God should also fit into this pattern. And so let us depart from our own Western tradition of line and color and leave our twentieth century craving for "historical accuracy" aside and seek to understand and enjoy the Christmas Story in Chinese art.

First we must be aware of a few basic facts about how Chinese art differs from Western art. The Chinese have painted very little from every day life and have never considered the physical human form the ideal of beauty. Rather they have always dealt with the majesty of trees, rivers, and mountains, making man small and insignificant. Lions, tigers, birds, flowers have also been favorite subjects, but man as an artistic subject has never been held in high regard.

Perspective, such as we know it in the West, does not exist. Everything is seen from a height and it is believed that spiritual elevation must accompany physical elevation. In landscape the point of view is not constant and the distance is as detailed as the foreground. In the unfolding scroll this is obviously true, but it is also true for wall pictures. Fairy palaces are often painted with hills rising one above another. There is wonderful rhythm in the pattern of mountains and clouds which generally hide part of the landscape. People are miniature, truly inconspicuous and there is no emotion expressed in their faces. Man is but a speck in the great universe and he is completely in tune with nature. All drama lies in the majesty of nature itself. Chinese art is mobile and we must remember that it is line, not mass, that is important. Exquisite detail combined with a paucity of line give grace and beauty and a sense of deep serenity and peace.

The Chinese artist does not paint directly from nature nor from models in his studio. Rather he walks abroad to enjoy the natural beauty of the landscape but his painting is done in retirement, from memory and reflection.

One other distinct difference lies in his implements for his work is done with a brush-pen since Chinese painting stems from calligraphy.

Christian art deals with people and every day life. When Chinese artists began to paint the Life of Christ, certain changes became necessary. It was apparent that figures must be made more important, that the artist should depict the drama of every-day life and that there was need to make use of emotion in telling the story. At the same time there was a conscious determination to place all of the events in a Chinese setting and to make all the characters, even Christ Himself, Chinese. The delight with which these works have been received by the Chinese themselves is evidence of the need they fill in China. Through these pictures the Chinese began to feel that Christ truly belonged to them. Seeing Him pictured in a Chinese setting removed the foreign aspect of Christianity, which now had the atmosphere of an indigenous religion.

In a wonderful way we see the Chinese artists catch the spirit of the Gospel writers. There is never the sentimental sweetness that marred Western religious works of the last century nor the harshness of the modern artist of today. Rather there is a simple authentic presentation, truly Chinese, with its particular grace, economy of line, sense of infinite peace and its power of suggestion.

All the paintings here presented are done on silk in delicate colors. Since the war in China, no one can say where the originals now are. Copies of these are owned by Dr. Pettus in California. The Chinese characters in the lower corner of the pictures give the subject and the artist's name. In all the pictures, the dress worn by the Chinese people in the time of Christ is portrayed thus making them as historically accurate as possible.

Because of conditions in the world and in China in particular, it has been impossible to obtain information about the artists. However, we do know something about Lu Hung Nien, the artist of both NO ROOM IN THE INN and THE FLIGHT INTO EGYPT. He comes from a long line of artists and is about forty years old. His mother tells about his childhood in these words, "As a child I had to watch him to keep him from drawing pictures on all my walls. When I sent him to wash his hands, he would stand drawing pictures on the cake of soap." When he was a small boy, he looked longingly at colored Sunday School cards from Christian friends, childishly wondering why he could never find a Chinese child around the feet of Jesus or any Chinese person anywhere in any picture of Jesus. Even as a child, he felt within himself that when he grew up he wanted to paint pictures of Christ with Chinese children all around Him. Mr. Lu's work is more filled with emotion than is usual among Chinese artists, even those who are Christian. In NO ROOM IN THE INN he has filled his picture with great detail, but in spite of that, he has made his message plain. In THE FLIGHT INTO EGYPT, on the other hand, he has used the opposite technique,—few lines, large empty spaces. Although some artists show a definite Western touch in painting Christian subjects, Mr. Lu is quite original and thoroughly Chinese in his presentations.

—METHODIST PRINT

NO ROOM IN THE INN

by

Lu Hung Nien

The originality of the scene of this scroll is at once apparent. Of the many representations of this subject, this is the only one I have ever seen depicted in the dead of winter with the bleak winds howling over the landscape. Mr. Lu is not at all concerned with the crowded streets of Bethlehem—he is painting a message—the cruelty of the refusal of shelter to people in desperate need. In a wintry landscape, on a lonely road in the country, Mary and Joseph seek shelter at a very small dilapidated wayside Inn. Observe the wonderful atmosphere of winter,—the weeds not quite covered by the deep snow, the trees with the snow driven into the bark, the white flakes resting on the cob-webs in the branches, the drifts on the thatched roof of the Inn, the icy stream, the little bridge encrusted with snow. Here is winter, realistic, bleak, cold, and we almost shiver as we look.

There are other fascinating details,—the sticks of the little fence at the left, the bamboo gate and the miniature thatched roof above it, so typical of the East, the cracked plaster of the wall, and inside the gate, a fierce dog barking forbiddingly to keep Joseph at bay.

Mary is manifestly very thinly clad and as she stands alone in the snow unable to go further, she is buffeted by the bitter gale. She immediately excites our pity, especially so, since the artist has chosen to put considerable distance between Mary and Joseph. The footsteps in the snow carry our eyes to the figure of Joseph standing patiently at the gate. His bundle is hung on a stick over his shoulder. The dog barks so ferociously that Joseph does not push open the grate. In the meantime the servant comes to the door to reiterate the landlord's refusal. From the glimpse we get through the window this Inn does not seem crowded and certainly could accommodate those in desperate need. Again, the artist brings his forceful message—hospitality refused when it could so easily be granted.

The rocks, the bent and twisted trees, the distant mountains, the delicate touches over the landscape, accentuate the plight of the Virgin standing alone in the snow, dejected and forlorn, and this is accomplished in a distinctively Chinese manner.

THE BIRTH

The usual Western picture of the Nativity in a stable with friendly animals about is hard for a Chinese to understand. In China the stable is usually part of the house—a sort of lean-to. A farmer would probably own but one animal and some chickens. This artist has tried to picture a poor stable with split bamboo walls and no animals except the donkey which the Holy Family had used for their journey.

The clouds are treated in the usual conventional manner. They come roaming through the stable and the angels appear out of the clouds.

The Mother takes care of the Child. In China the custom has been that the Mother and Child are not seen for 40 days, so again the Western pictures do not seem true to the Chinese mind.

Joseph is a gentleman as shown by his hands and by his sleeves pushed back just a little from the wrists. He is friendly and gracious but quite unable to help care for the Child. In most Chinese pictures of the Life of Our Lord, the artist depicts a well-to-do backbround as the setting. Chinese somehow feel it is not quite proper or truly reverent to depict Christ in real poverty. This artist has really tried to conform to the Biblical facts in the bare stable, but he just HAD to make Joseph a gentleman and a scholar in order to conform to Chinese standards.

The center of attention is the Child. The Mother and Joseph and the angels all look toward Him and even the donkey appears concerned as part of the family group. Although each of the figures has a Chinese face, the delicate transparent nimbus the artist has given them leaves no doubt in our minds about their identity as the Holy Family.

—METHODIST PRINT

VISIT OF THE MAGI

by

Hsu San Ch'un

Under a bamboo frame shelter covered by a thatched roof, religious sages bring their gifts to the Christ Child. The artist feels that the religions of the past, instead of being entirely discarded, have beautiful and useful gifts which should be integrated into Christianity.

The whole picture is permeated, not so much with reverence, as with the courtesy of the Orient. The Buddhist monk is kneeling—almost prostrating himself. He smiles as he does so for to him this is a gesture of common courtesy, a pleasant act as natural as breathing.

The figure on the right is a Confucianist who folds his hands delicately and bows with his whole body, showing his innate refinement. The tall figure wearing the long white beard is Laotse and represents Taoism. He carries a bottle of the water of mercy in his hand. His face and gestures seem to show that he is politely insisting that the follower of Confucius should have the next chance to present his gift. Joseph standing beside the bamboo column at left, is a distinguished Chinese gentleman eager to honor his guests.

Mary sits on a carved lacquer bench holding up the baby for inspection. There are several objects on the ground near the kneeling figure. Some are gifts which the sages have brought. The bowl and teapot, more to the left, indicate that the guests will be offered a refreshing cup of tea later on.

The courteous demeanor of all the figures and the Oriental setting make one feel how great a heritage Christianity has to build upon, a heritage which must lead it to surpass all other religions in spirit and in truth.

—METHODISTS PRINTS

THE FLIGHT INTO EGYPT

by

Lu Hung Nien

From a Chinese point of view the great rivers and canals of China are a natural setting for the Flight into Egypt. Rather than the weary sands of the desert, Mr. Lu depicts the Holy Family fleeing by way of a river on a misty early morning. Because millions of Chinese have had to flee from their homes over the years the incident of the flight thus represented is thoroughly understood and appreciated. The Holy Family fleeing in a small boat such as are used daily to ferry people across rivers has a real significance to them.

In true Chinese style, Mr. Lu has used great economy of line. The generous blank spaces are striking but they only add force to the picture. The Holy Family is starting out, traveling into the unknown and they can see no further ahead than the boatman in the fog. The tall reeds grow lush at the water's edge. The tiny waves lap the boat in the interval before the journey begins. You will recall that birds are a favorite subject with Chinese artists. When they appear in a pair, as here, they are assumed to be male and female and are symbolic of married happiness. Of course this has direct reference to the Holy Family.

Joseph sits in the bow of the boat like a true Chinese gentleman. He wears the thin little beard of the scholar. He has placed his travel bundle in the boat at his feet and the bedding roll behind him. While he has been caring for the baggage, the Virgin has charge of the Child. At last she is seated with the Babe in her arms and now raises her transparent veil. Observe how her uplifted hand creates the impression of motion.

Although he has his back to us, the boatman is the most striking of all the figures. In his hands lies the safety of the Holy Child. He wears the simple blue garments of the boatman; a large hat made of bamboo or reeds which will shelter him from the sun or rain alike covers his head. With his long bamboo stick he pushes the boat away from the shore and will pole the boat all the way across the stream. A scene which is truly Chinese indeed makes The Flight real to millions of the East.

These are only a few of the scores of modern pictures depicting the Life of Christ in a Chinese setting. They are highly individual and imaginary and should help us to appreciate the fact that Christ is truly Universal. His life can be placed in any setting, any culture, any age, and still have the same forceful spiritual meaning that it has when depicted in terms of his actual Jewish heritage. In these presentations we can find the beauty, peace, courage, strength and hope of the Chinese Christian Church which today is going through the fires of intimidation, persecution, even destruction. Their contribution to our religious heritage is manifest. Let us all be in earnest prayer continually for our Chinese Christian brothers and for those all over the world who suffer because they are His children.

NUNC DIMITTIS

Garrulous and in his dotage, this retired preacher finally had his day of triumph

by John W. McKelvey

Often forgotten in relation to the Nativity is an old man by the name of Simeon. In the Bible, we find only ten verses about this man who was apparently so old that he was given the freedom of the Temple precincts to come and go as he pleased. Some folk undoubtedly regarded him as a garrulous oldster who was to be humored in his queer ideas, particularly when he began talking about his conviction that he would not die until he had seen the Lord's Messiah. Simeon claimed that the Holy Spirit had assured him of this, and no one seriously disputed the matter with him for the simple reason that no one believed it to be true. How long Simeon was under the influence of this conviction we do not know, but that he was sustained in vigor of life by the anticipation of the birth of Christ is a fact beyond doubt.

It takes little imagination to visualize the one consuming purpose of Simeon's old age. There was little that he was allowed to do officially in the routine of daily sacrifices in the Temple. By the powers-that-be he was considered just another retired preacher, relishing the repose of ease as he puttered around the holy shrine doing insignificant trifles. But those in power had no way of knowing that Simeon, while retired, was nonetheless renewed in spirit and strength from day to day.

"Who knows," he kept repeating to himself, "maybe it will be today that the Messiah will come. Lord, forget not Thy promise to Thy humble servant." And every day ended with a momentary feeling of disappointment. Then came the unbroken resolution to abide the Lord's time: "Well, if it is not today, why, perhaps it will be tomorrow."

You can understand quite sympathetically how this aged servant of the Lord felt, if you have ever waited hopefully and longingly for something good to happen . . . . . maybe the arrival of a long expected letter, the ring of an awaited phone-call, or the realization of the hopes and fears of the years of toil and preparation. Yes, you would understand perfectly how Simeon felt, if ever you have had a child tugging at your knee and asking imploringly, "Daddy, when will Christmas be here?"

We can see at once that Simeon added something to the Christmas story, something necessary to every joyous Christmastide; namely, the quality of anticipation. I am always sorry to hear about people who cannot wait until Christmas Day, but who must give the secret of their preparations before that day arrives. But this chagrin is nothing when compared to the sorrow that inevitably strikes us when we see people who come up to Christmas without the

slightest anticipation of joy or gladness because it is Christ's birthday and Christ is the center of all its festivities.

Whatever men may have thought of Simeon as he waited around the courts and corridors, they sadly misjudged him if they did not perceive in his eye and heart the unvanquished spirit of anticipation—that he would not die until the Messiah had come.

What has been said already concerning Simeon is for the most part only surmising, but what remains to be said is plainly written in the Scriptures. When at last on that glorious day for which Simeon was expectantly waiting, the Holy Family brought the Christ Child to the Temple for the rite of circumcision, there was among all the others supposed to be there this one retired preacher, pacing back and forth . . . . waiting.

The moment his eyes lighted on the holy Child, in the arms of Mary, an exultant joy exploded in the pent-up heart of Simeon. Tenderly taking the young Child in his trembling arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

When he had finished his lyric of joy and his paen of thanksgiving, Simeon turned to the astonished parents, gave them his blessing, and then said to Mary, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed."

How prophetic Simeon was we now know only too well. The Holy Spirit was of a surety speaking through this dutiful patriarch. Among all the things which Simeon uttered the most significant seems to be his cry of discovery, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Having discovered at last the promised Messiah, he had no need to wait longer, no cause to be busy further about the Kingdom's business.

We doubtless have all stood beside some cradle and have looked down into the innocent eyes of a baby, and what hopes we have had! When that mother sometime ago exclaimed on hearing that her son had become a murderer, "I never expected my boy to turn out like this," she was making articulate for many parents the bitter realization that our hopes are often brutally shattered.

All the more tremendous, then, in the light of our experience is this one of garrulous old Simeon, who puttered and muttered about the Temple until men let him alone, but who, when the great Day came, was the one man who had perception to see God's salvation, and having seen it was ready to close his ledger and receive his reward from the Father Everlasting.

The shepherds heard the message of good will and peace, and the Wise Men saw the star of hope, but it was left for an old man, decrepit in years and beyond the strength of usefulness, to discover in this Infant Holy the wells of salvation. Perhaps it was part of the economy of God that the complete story of the Nativity was not narrated on a postcard, but rather on the tables of human hearts, each heart adding a different phase of the glad tidings—and in particular the heart of Simeon, trained in the Scriptures, devout in his ministry, and righteous in his conduct, bringing to expression the divine purpose of the Messiah's incarnation.

It is to Simeon's credit that he was the first to sense the spiritual implications of the Nativity. It is his reverential submissiveness to the Father's will that distinguishes Simeon from so many people. Simeon had every reason to grow bitter, to turn sour, to be disillusioned. He would have been more than justified, judging by the conduct of others, neither to anticipate good nor to desire salvation. If he had disintegrated, as so much of life does when it grows old, spiritually and morally, no one would have been surprised. The amazing fact is that nothing like that happened to Simeon, and the reason is that Simeon has reverentially submitted himself to the will of God—and waited.

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The Union American Methodist Episcopal Church was organized in 1813 and is composed of a group of Negroes who withdrew from Asbury Church at Wilmington, Delaware, in 1805. It was first called the Union Church of Africans. The present name dates from a split in 1850 over lay representation in the conferences. There are 70 churches and about 10,000 members.

John Wesley made the first of his twenty-one visits to Ireland in 1747, finding 280 Methodists who had been gathered together in Dublin by pioneer lay preachers. The work spread very rapidly inwards, and served to strengthen the Protestant witnesses in that predominantly Roman Catholic Country. The first Chapel was opened at Dublin in 1752, and the first Conference was held at Limerick the same year. Emigrants from Ireland, during the eighteenth and nineteenth centuries, were of immense importance in spreading Methodism to other parts of the world. They included Barbara Heck, Philip Embury, Robert Strawbridge, and Robert Williams, pioneers in the United States of America, and Lawrence Coughlan, the founder of Methodism in Newfoundland.

SPIRITUAL DYNAMICS

by Reverend J. Dallas Jenkins,

Minister Avery Memorial A. M. E. Zion Church,

Pittsburgh, Pa.

In such times as these trying days, the spirit in man cries out, as never before, for God, for the Living God, Who in His infinity, loftily transcends the puny estate of man in this world of materialism, yet consents to dwell among the lowly. We see about us on every hand the longing for a God after the order of Karl Barths'; or else we see in the growing following of the mystics a desire for a God with whom the spirit may hold converse. The desire of the ages is for an accelerated intimacy which will lift the souls of men from material quagmires and from the deepening depression of the philosophy of humanism toward the summits of a definite spiritual experience. The farce of the doctrine of the self-sufficiency of man, and the apostles of the abominable doctrine in many of our evangelical pulpits, is creating a great following for the emotional mystics. These modern cultists are presenting a definite challenge to the evangelistic methods of the established churches, with their "Fondling, amorous language" as John Wesley so aptly called it. The trend of the times calls loudly and clearly for an evangelism of spiritual dynamics—a swing of the pendulum back to Bethel where men may meet God truly and definitely.

This age has been fittingly called "The Atomic Age." The shift from human power to mechanical invention and electronics has created a new and daring civilization. The very conversation of the day is one flavored and seasoned with the salt of power and which ultimately ends all topics with the discussion of the marvels and triumphs of science in the realms of power. It is regrettable that many Christians, from platform and rostrum, deplore this new language; for, this new emphasis should be a distinct advantage to the Christian, enabling him to express more clearly the dynamics of his New Testament Faith.

The story of the early Christian Church is mystifying, because with its apparently insignificant resources, it achieved a place in world history that can never be overshadowed. Its explanation rests in the fact that the New Testament Church gave a special manifestation of the science of spiritual dynamics. In looking over the outward equipment, the social status or the organization of the followers of the carpenter's Son, we find that they are scarcely worthy of a second glance; yet in less than four centuries the gospel of Jesus Christ dominated the entire Roman Empire. The reason is simple. Beginning with the Pentecostal experience, the church of the apostles was thrilled and recreated by direct contacts with the Infinite Spirit which they, in turn, transmitted to those to whom they went as witnesses.

As we stand midway in this Twentieth Century, there is not a land on earth without the gospel. Christian schools, colleges, hospitals, orphanages and philanthropic institutions of a dozen varied forms are found scattered throughout the heathen world. The annual receipts of the various communications spent for administrative purposes mount up to many millions of dollars. The complexity of our organizational genius becomes increasingly difficult to understand and correspondingly expensive to maintain. The most prominent feature in the church today seems to be the concerted program of church extension . . . . church extension in the sense of the development of new societies, the acquiring of new physical plants and properties and the organization of over-all strategem which is pseudo-political, pseudo-religious with little regard for the deepening spiritual life and the conversion of men at the altar of God. In the great change which is taking place in the Christian Church, as evidenced by the dropping of partisan bitterness and opposition of the one to the other, the need of the transforming power of the Infinite Spirit of God is more than ever evident. Doctrinal systems are dropping into comparative unimportance so that today practically all the denominations hold, in substance, the same creed. Clergymen now pass from the ministry of one denomination to that of another without any pronounced change of belief. More speedily perhaps than we think, we are coming into a unity of the faith. We are planning together and working together in great movements and in several notable instances the actual union of churches has come about. Our aims, our hopes are one as never before. They may be expressed in the language of Jess Lyman Hurlbut: "To Christianize the social order."

It is interesting to note that the new interpretation of the chief mission of the church seems to be the development of an outward impressive pageantry, a building of a financial empire rather than an inward psychic revolution. The tendency is adrift with the age in which we live, to over-emphasize the material facilities at the expense of the vital end, the very soul which makes the Church worthy of existence and support. Particularly is this noticeable in the reductions being made in financing world evangelization while property purchasing and administration expenses soar skyward. Is this not a serious divergence from the apostolic estimate of the teachings of Jesus, They believed that "a renewed human soul is nobler proof of Christ's power than a brick and marble cathedral."

The church prayer meetings furnish a tragic answer to the question "what is the need of today," The need of today is a return to the employment of the science of spiritual dynamics. The challenge of the cults, the store-fronts, the upstairs and apartment churches are proof-positive that elaborate physical facilities, much as they are to be desired, are not the necessities of the day for communion with God. Not the equipment but the spirit, not the body but the soul, is the well-spring of the power and service of the church.

Why, in this scientific age, can we not be scientific in the things of the

spirit, Why can we not explore the higher psychology. In an age when even medical science is emphasizing psychological medicines and physio-therapeutics, is it not time for the church to return to its proper relation with the things of the spiri?

The effort to reduce religion, as Bennet says, "to mere symbolism, to poetry, to sociological or psychological behavior" signally fails, because it blandly ignores the most fundamental reality, namely, that man is in touch with the supernatural, and as such is increasingly and intuitively aware of his spiritual relationships.

The African Methodist Episcopal Zion Church has peculiarly achieved its spiritual and physical elevations. Primarily because of its profound dedication to the task of saving souls. As long as eternity exists men will be searching after God and this quest after the summit of reality is still alive and demands an answer by a church which will not neglect its spiritual dynamics.

The Department of Evangelism generally, and the Director of The Bureau of Evangelism particularly, in our great communion, is charged with this responsibility of transmitting to a spiritually decadent generation the renewed hope and the gloriousness of being a part of a dynamic New Testament Era, and of living in the spiritual-consciousness of an intimate and expressionable relationship with God.

Methodist bodies in America have a total membership of 11,073,900 and a community of 18,266,100. England and the British Isles, where Methodism began, 796,200 members are registered with an additional community of 2,092,000. In the world Methodism boasts of a total membership of 14,217,500 and a community of 26,630,700. The estimated membership of Zion Methodists in Africa is 8,800 members and 21,600 in the Zion Methodist Community. It is for this number and others that we have undertaken the Golden-Diamond Jubilee School improvement $100,000 fund.

The United States and Canada have 24 Methodist bodies despite the unification of three large units. Nine of these are made up of (predominately) Negro membership. These are: The African M. E.; the A. M. E. Zion; the African Union First Colored Methodist Protestant; Colored M. E.; Colored M. P., Independent A. M. E.; Reformed Methodist Union Episcopal; Reformed Zion Union Apostolic; and the Union American M. E. Church.

The Reformed Zion Union Apostolic Church was organized in Virginia in 1869 by a minister of the A. M. E. Zion Church. It was originally called Zion Union Apostolic Church. There are now about 50 churches and 20,000 members.

THE METHODIST CHURCH IN GREAT BRITAIN

The Mother Methodist Church of Ecumenical Methodism grew out of the Evangelical Revival of the eighteenth century, led by John Wesley (1703-1791) and Charles Wesley (1707-1788 aided by a host of other evangelists, ministerial and lay.

A group of young students, led by the two Wesley brothers, met for study and devotion and social service at Oxford from 1729 onwards. They were called in derision "The Holy Club," or "The Methodists." Around 1735 the group broke up as the Wesleys went as missionaries to Georgia, followed by their great collaborator, George Whitefield (1714-1770). During this period they came under the influence of the Moravians, and were eventually led by them to a personal experience of saving faith.

Methodism, as we know it, may be said to date from the 24th of May, 1738, when John Wesley wrote in his *Journal*: "I felt my heart strangely warmed. I felt I did trust in Christ. Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." The Wesleys gathered around them others who sought or had found a similar experience, first in London, and then in Bristol, and soon throughout England.

In 1739 their first building was opened, the "New Room in the Horse Fair" in Bristol. Later in the same year the Foundery was acquired as their London headquarters; which was superseded in 1778 by Wesley's Chapel in City Road. In 1742 the first class meeting was organized at Bristol, and in 1744 the first Conference was held at the Foundery.

The revival spread rapidly throughout the British Isles, particularly in the growing industrial areas. Every where the converts and "seekers" were grouped together in Societies, for whom lay preachers and class leaders provided continuous guidance and pastor oversight. The whole "connexion" was linked together by John Wesley's organizing genius, while his brother Charles provided in his hymns both inspiration and solid grounding in the faith. In 1784 Wesley drew up his Deed of Declaration which gave Methodism status as a separate legal entity, and vested its control in the Annual Conference.

After the death of the Wesleys various disagreements arose over matters of Church government. These gave rise to several offshoots from the main body. Almost all these divisions were healed by 1932 by the union in the Methodist Church of Wesleyan Methodists, Primitive Methodists and United Methodists. Two small groups, the Wesleyan Reform Union and the independent Methodist Churches, remained outside the united body.

There are over 750,000 members of the Methodist Church in Great Britain, together with about 300,000 in its overseas missions. Over 8,000

churches and other preaching places are cared for by 4,500 ministers. From the beginning British Methodism has made large use of lay preachers, and at present there are over 25,000 of whom one-tenth are women.

The British Methodist Church has six theological Colleges, as follows:

Richmond College, Richmond, London

Didsbury College, Bristol

Wesley College, Headingley, Leeds

Handsworth College, Birmingham

Wesley House, Cambridge

Hartley Victoria College, Manchester

In addition there is Cliff College, near Sheffield, for the training of lay evangelists, and the Wesley Deaconess College at Ilkley, Yorkshire. There are 400 deaconesses engaged in pastoral work, and social service of the church.

Teacher-training institutions are Westminster College for men and Southlands College for women both in London. Coming under the oversight of the Methodist Education Committee are six residential schools for girls and eight for boys, in addition to the two "Conference Schools," Trinity Hall for girls and at the first a most historic of Methodist schools, Kingswood School at Bath, for boys. The most important of other Methodist Schools under independent management are Leys School in Cambridge for boys and Queenswood School near London for girls. In addition there are 106 day schools of various types. The National Children's Home and Orphanage, established in 1869, has forty homes caring for 4,000 children, together with training facilities for its Sisters.

CHRISTIAN ENDEAVOR SOCIETIES

Organizations established originally for the promotion of Christian life and service among young people and later adapted to people of all ages. The first society of this nature was the Young People's Society of Christian Endeavor, organized by Dr. Francis E. Clark in 1881 in the Williston Congregational Church in Portland, Me. The number of Christian Endeavor Societies in the world in a recent year was more than 80,000, with a total membership of over 4,000,000. The societies exist in more than 60 nations and have members from more than 80 religious denominations. The World's Union of Christian Endeavor, established in 1895, holds conventions from time to time in various parts of the world. The distribution of information and the publication of literature of international interest are the functions of the International Society of Christian Endeavor, with headquarters in Boston, Mass. Among its publications is the monthly magazine Christian Endeavor World.

VISUAL AIDS IN RELIGIOUS EDUCATION

by Andrew W. Mapp

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Use of Visual Aids. From the time of the first textbook with pictures, the Orbis Pictus of Comenius in the seventeenth century, to the present time teachers have felt that some advantage is gained by the use of visual aids. Just how maps, pictures, graphs, models, or globes fit into the learning performance has not been fully explained. The facts seem simple enough. Perhaps the perception of form has more to do with all learning than is commonly believed. The earlier psychologists believed that by heredity some persons are eye-minded, while others are ear-minded. But recent researches do not confirm this belief in types. All seem to profit from visual aids.

Numerous experiments have been performed to determine the value of visual aids in teaching. One of the early experiments was that of Wood and Freeman. About 7500 children in geography and 3500 in general science in twelve cities were used during a semester of the school year. The motion pictures in geography related to such topics as iron, cotton-growing, fisheries, and wheat. In general science the fields of study included water supply, reforestation, sand, clay, and air pressure. The experiments were conducted in the usual way with a control group and an experimental group. The results as shown by various tests and by the testimony of pupils were definitely in favor of the group which used the motion pictures. A similar experiment with comparable results was performed by Knowlton and Tilton in teaching history. Not only was the learning with pictures more effective than that without, but retention was greater over a period of three months.

Other well-known types of visual aids include graphs, charts, models, and blackboard illustrations. The graph is particularly useful in presenting large quantities of numerical data (statistics) for comparative purposes. The advantage lies in one's ability to grasp the total situation at a glance and view at the same time significant relationships. Teaching and learning become more effective in arithmetic and higher mathematics if use is made of concrete materials and models, especially in the study of the sphere and the various polyhedrons. [1]

Functions of Visual Education. To give Correct Initial Concepts—One of the chief functions of visual instruction is to give the learner true mental impressions, or concepts, at a time he first learns of an object or process. Correct initial concepts prevent subsequent errors and obviate the need for

1. Witherington, H., Educational Psychology, Ginn and Co., N. Y., 1946, pp. 181, 182.

diagnostic and remedial teaching. A teacher cannot be certain that his verbal description will convey the correct impression, especially if he finds it difficult to compare the object being described with something with which the pupil is already familiar. The difficulty is removed immediately if a picture is available. It is essential, however, that the size of the object be indicated or that something known to the learner appear in the picture with the unknown object, as, for example, a man or a dog beside the elephant in the first picture of that animal seen by a child. The concepts will be the more clearly acquired if additional characteristics are given in the picture, such as color, sample habitat, typical food, or other suggestion of life habits of a previously unknown animal.

The conveyance of correct initial concepts is achieved through various other types of visual aids, such as real objects in the classroom; trips to observe processes, sites, or objects; graphs of records or trends; models, diagrams, or maps; and motion pictures.

To Broaden the Sensory Experiences of the Learner. The mind of a child would remain blank if it received no impressions through the sense organs. It is dependent upon the sense organs for its development. It therefore follows that a function of visual instruction is to increase the number of impressions received through sight. The more clear-cut and true visual images a learner acquires about anything, other things being equal, the better will he understand it. For example, in any field of natural science a pupil must become able to visualize a large number of specimens. The wider his sensory experience in this respect the better his grasp of the field, other aspects of learning remaining constant.

To Intensify Impressions. Visual aids facilitate learning, and very likely aid retention, because they intensify the impressions. Any visual means of transmitting impressions of form, size, color, motion, or other characteristic of the subject of study has a strong appeal and causes the imagery to become firmly embedded in the mind.

To Vitalize Instruction. To see real objects or pictures of them is more lifelike than to read about them or to hear someone describe them. Visual aids, whether used in the classroom or visited outside, thus add life to the learning process by making the experiences real rather than verbal. This function of vitalizing instruction is in itself sufficient for the expense and effort involved in visual instruction.

To Give Vicarious Experience in Activities Outside the Pupil's Environment. A series of slides or a reel presenting the customs of a person the same age in other lands or of earlier times enables the learner to be that person and to have his experiences. Admiral Byrd's pictures have carried thousands to the Antarctic, while other authentic motion pictures have enabled pupils to make world-wide trips which are almost real to them. In fulfilling this func-

tion visual aids may be laying a good basis for a sane internationalism merely by promoting mutual understanding and respect.

To Give Experiences With Concrete Things. Several of the functions previously discussed imply that visual aids give experiences with concrete things. Giving such experiences is in itself an important function inasmuch as it combats the typical classroom tendency to become too abstract. Unless words convey definite meanings, they do not stimulate correct thinking. Such visual aids as real objects or models give definite meaning to many words and thereby combat verbalism, or the use of words without attention to thought.

To Motivate. In a given situation a teacher's primary purpose in using visual aids may be to arouse interest in activities about to be suggested. A few well-selected pictures for the bulletin board will arouse curiosity in a subsequent unit even before the work on another has been completed. An illustrated lecture may often serve to introduce a new unit and to stimulate thinking in the problem. A sound reel motivates still better in materials in which motion plays an important part.

The first step in arousing interest is to attract the attention of the pupil. Visual aids achieve this step in a rapid and effective manner. They are likewise of value in building and sustaining a lively interest as the unit progresses.

To Supplement Other Learning. Every well-prepared text for the secondary school carries carefully selected pictures or graphic materials to supplement the written account. A skillful teacher often makes rough sketches on the blackboard to clarify or elaborate the discussion. An English class which has read David Copperfield is invited to see the film. A discussion of irrigation is supplemented by a series of slides. The visual aids not only add to the other learning; they clarify, enrich, and help to organize it as well.

To Vary Classroom Activity. Enough has been said to indicate that visual instruction does vary classroom activity. The teacher may sometimes have this as a chief purpose, although it is usually incidental to such purposes as motivation, vitalization, enrichment, or clarification.

To Save Time. To show a picture of an object is frequently the quickest way to give an understanding about it. Furthermore, seeing an object or process results in clear-cut mental images which reduce the need for subsequent remedial instruction. Time may be saved also in launching a problem with After a problem has been studied, the review is facilitated by the use of graphic After a problem has been studied, the review is faciliated by the use of graphic and pictorial aids. Inasmuch as our curriculums are crowded with activities intended to enable the child to keep pace with our rapidly moving society, time-saving is not the least important function of visual education. [2]

2. Umstattd, J. G., "Secondary School Teaching," Ginn and Co., N. Y., 1944, pp. 294-297

There are several methods of using these pictures in teaching. One is in connection with the lesson story. The picture should be large enough for the group to see and should have a definite bearing on the lesson, not being used solely because of its beauty. The picture should be concealed until its place in the story is reached and the approach to it made in a reverent manner, creating the greatest appreciation possible. The dominant idea in the picture should be noticed and an attempt made to understand the message the artist intended to convey, at the same time driving home the lesson thought. The picture may then be placed on the wall to be used in the review the following Sunday, and to give the pupils more for example on the life of Christ, illustrated with pictures which have been collected by the pupils. If the pupils and teacher are alert, they may find good prints in magazines suitable for mounting. It is better to use a few at a time and change them often, than to put too many at one time.

Sterographs and Lantern Slides. The sterograph gives a conception of reality that is not given by any other picture, because it gives perspective. It is being used in education to a good advantage, especially in geography. In the church school outside assignments may be made interesting by having available pictures on the subjects assigned. In the church library, the reading room, or the classroom for the pre-session period, such materials may be provided at little expense. Experiments have shown that the teacher should not attempt to instruct a class at the same time some members are looking at sterographes.

Lantern Slides. These are very valuable aids also. Many biblical scenes as well as those of mission fields may be secured. These are naturally much better than small pictures. Much larger groups can be taught by them than by the sterograph, and hence this may be used in general assemblies as well as classes. Of course care must be taken that the atmosphere of the room does not resemble too much that of a movie theater and hence detract from the spirit of reverence.

Moving Pictures. These may also be used advantageously in religious education. They add the element of movement to the features previously mentioned. They are particularly valuable where activities are to be presented. Mission fields and institutional life at home especially may be set forth most effectively in this way. There are not so many good films available, however, as are needed for such work and the expense of production prohibits a wide use of this means. It seems though to be growing in favor. [3]

3. Price, J. M., "Introduction to Religious Education," Macmillan Co., N. Y., 1932, pp. 166-167.

ON LIFTING UP JESUS

A Sermon Outline Text, John 12: 32

by Reverend Leroy J. Hess

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I. The scene is at Jerusalem. Some Greeks present said to Philip, "Sir, we would see Jesus." "Philip went and told Andrew: Andrew went with Philip and they told Jesus" (John 12: 21-23). Jesus responded by telling them that the hour had come for the Son of Man to be glorified—how a grain of wheat must fall into the earth and die, in order to bear fruit—and said, "And I, when I am lifted up from the earth, will draw all men unto myself." The recorder of this statement adds, "He said this to show by what death He was to die." (John 12: 32, 33).

A. Yes, the Cross was not a casting down of Jesus, but a lifting up of the Christ.

1. In this act of sacrificial love was power,—power to draw all men.

2. Isaac Watts felt its power,

> "Love so amazing, so divine,
> Demands my soul, my life, my all."

3. The Cross of Jesus is a magnet—nowhere else can we behold such drawing power.

B. Why should there be an appeal to us to lift up Jesus, since He has been lifted up through His living sacrifice on the Cross? The answer is in two parts:

1. It was the work of God that brought Jesus' victory over death, that turned the Cross from something that was shamefully repugnant (death on the cross was the lot of common criminals in those days) to something that is gloriously magnetic.

2. We are to be "workers together with God", as says Paul. (II Cor. 6: 1). As God lifted up Jesus to be the Saviour of the World, we are to lift up Jesus before the eyes of men, that seeing Him they may be drawn to Him and be saved.

II. We must "lift up" Jesus' relationship to God.

A. Hold Him up as God's Anointed One.

1. Jesus was resting by the Well of Sychar alone, after a long morning's trek. An immoral woman came to draw water. As they conversed, Jesus reminded the woman that she had been the wife

of several husbands, and that the man she was then living with was not her husband. The woman, seeking to divert the conversation from her sinfulness, told Jesus that her Samaritan fathers had prescribed Mt. Gerizim as the place of worship. Jesus replied, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father . . . . But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth . . . . God is a spirit, and they that worship Him must worship Him in spirit and in truth." The woman, seeking to refer this and all other problems to the Messiah, whom the Samaritans as well as the Jews expected, said, "I know that the Messiah is coming (He who is called Christ); when he comes, he will show us all things." Jesus then said to her, "I who speak to you am He." (John 4: 7-26).

2. As Jesus held himself up before the Samaritan woman as the Messiah, God's Anointed One, as The One who had the answer to her problems and who could save her, bringing her to a life of righteousness; so must we lift up Jesus before a sinful world as the world's Saviour.

B. Hold Him up as being one with God.

1. Jesus had gone up to Jerusalem for the Feast of Dedication, an eight day celebration commemorating the cleansing of the Temple and dedication of the Altar by Judas Maccabaeus, after their desecration by Antiochus Epiphanes. It was winter, Jesus was walking in the Temple, in the portico of Solomon. Jews gathered about Him and said, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness of me . . . I and the Father are one." The Jews took up stones to stone Him. (John 10: 22-23).

   a. We do not take up stones to throw at Jesus, but are we indifferent to this claim of His? If we really believe it, we will proclaim it.

2. Jesus had just explained to Thomas that inasmuch as he had seen Him he had seen the Father. Philip, upon hearing these words was perplexed—how could he see the Father by looking at Jesus?—and said, "Lord, show us the Father, and we shall be satisfied." Jesus answered, "He who has seen me has seen the Father; how can you say, 'show us the Father'? . . . Believe me that I am in the Father and the Father in Me." (John 14: 5-11.)

C. The world needs to look upon this Jesus who is God's Anointed One,

who is one with the Father. It is up to us who so believe to lift Him up that the world may so see Him.

III. We also ought to lift up Jesus as the personification of compassion and love.

A. Let us hold up before others, and ourselves, the way He dealt with His fellowmen.

1. There is Jesus on a preaching mission; members of the crowd bring their small children that He might bless them.

a. The disciples rebuked those that brought them. They wanted to protect Jesus. He had traversed Galilee on the way to Jerusalem, and when He came to the Jordan, He crossed the river to Peraea so that He might have privacy and rest; but even there crowds gathered about Him, and He, having compassion for them, teaches them, depriving Himself of much needed time and rest. Then too, the disciples were trained in the Jewish attitude toward children; the Jewish father was a strict disciplinarian and severe.

b. Jesus was much displeased with the action of the disciples. He gives the children affection and sets them up as examples to His disciples. (Mark 10: 13-16).

2. One day Jesus passed by a "place of toll" at which sat Matthew, the tax-collector, and said to him, "come, follow me."

a. Matthew had made money his god; he had turned against his fellow-countrymen, collecting taxes from them for the cruel occupation forces of Rome. A strange kind of man to call to one's inner circle. Matthew was hated by the people; was looked upon as a traitor. Having him as a follower would not bring His mission popularity!

b. Jesus had compassion on Matthew; looking into his soul He saw a deep craving. This Jesus would go to great risks to enable Matthew, the sinner, to find peace of mind and soul! (Matthew 9: 10-12).

3. Having Matthew as a disciple did cause Jesus trouble. The grateful Matthew gave a great reception at his home in Jesus' honor; some Pharisees came by and whispered to some of the disciples, "Why does your master eat with publicans and sinners?" A slanderous remark—so they thought! Jesus heard the question and remarked, "Those who are well have no need of a physician, but those who are sick." (Matt. 9: 10-12).

a. The passion of Jesus was to give people moral and spiritual health.

B. We should hold up Jesus' supreme sacrifice on the Cross for our sakes.

1. On the Cross, we see history's greatest example of compassion and love. Willingly, He died that we might have life and have it abundantly.

2. Jesus did not endure the cross just for the people of His own time

a. Too many persons look upon Jesus' death with eyes that see not; they do not see that He died for their sake, for us who live now as well as for those who lived some 2000 years ago.

3. Unless we see ourselves definitely related to Jesus' death we miss its central meaning, namely, that He died that all men might be saved.

a. Cecil Alexander saw the meaning of Jesus' death clearly when she penned the words:

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there."

C. How great the world's need of compassion and love! Let us lift up the compassionate and loving Jesus that the world may learn from Him.

IV. Also, we must lift up the Risen Christ—this Jesus who was crucified and buried and is alive forever more.

A. Easier to think of Jesus as living on the earth as a man among men, than it is to think of Him as a Living Personality who cannot be seen with physical eyes.

1. Surely, here is a perplexity—how a person can live without a human body. But we are finite beings and see with finite eyes; our vision is limited. Yet, we know that the greatest realities in life are those who cannot see with physical eyes. We cannot see love; no one can have an operation and have his love cut out. We say a person has character, but we cannot see character, only what character does.

2. This we know: There would be no church if Christ had not risen, and there is a church. Christianity would not exist if Christ had not risen and it does exist.

B. This we believe: This same Jesus who walked with men in the flesh some 2000 years ago, walks with men today in the spirit.

1. It was some days after the first Easter. As Peter and John were entering the Temple for the three o'clock hour of prayer a lame beggar asked for alms. The two disciples fixed their eyes on him and Peter said, "I have no silver or gold, but I give you what I have; in the name of Jesus Christ, walk!"

a. People were amazed when they saw the beggar walk, and leap up and down for joy. Peter, seeing their amazement, told them that it was the Christ, whom they had killed, whom God had raised up, who had performed the healing. (Acts 3: 1-16).

2. Even now, the Risen Christ is healing diseases and making people whole—physically, morally and spiritually.

a. In a real sense, Jesus Christ is more alive this very day, than when He lived on earth in the form of a man. Christ living as a spirit, is not confined to any limitations of the flesh.

C. There is power in the Risen Christ. Let us hold Him up before our own eyes that we may have this power within us; and lift Him up before others that they too may open their hearts to this power which He freely gives.

V. Arthur Balfour, philosopher, one-time premier of Great Britain, was lecturing after World War I at Edinburgh University on pathways to a new world. He pleaded for knowledge of world affairs, for training in statecraft and for what he vaguely called "morality". When he finished, a Chinese student arose, and in a voice all could hear asked, "But, sir, what about Jesus Christ?" (From George A. Buttrick's book, "So We Believe, So We Pray", page 43).

A. We know that Jesus Christ is the "pathway" to a better life for each one of us and to a better world. Then, let us lift Him up in our personal lives, and He will draw us unto Him; in the family, and He will draw the family unto Him; before others, and He will draw them unto Him; in our Church, and He will draw our church unto Him.

The Reformed Methodist Union Episcopal Church was organized at Charleston, South Carolina, in 1885 by ministers and members who withdrew from the African Methodist Episcopal Church in a dispute over the election of delegates to the general conference. It adopted episcopacy in 1896, its first bishop being consecrated in 1899 by a bishop of the Reformed Episcopal Church. It has about 24 churches and 1,000 members.

WHITEWASHING

A sermon delivered by the Reverend Marcus Warlan Smith

Minister of Price Memorial Church, Atlantic City, New Jersey,

delivered over Station WBAB, March 27th, 1949

During the Lenten period it is well that we examine ourselves and attempt to find out, if we do not already know, what is wrong with us, morally, socially and religiously. Let us assume for just a minute that we are Christians, men and women who are followers of the way—and logically follow our assumption, then we cannot but conclude that we are far away from the "Way." Through the printed and the spoken word, we have heard and read through the last three weeks of "Filibustering," Communism and the new Charter for peace among the Democratic nations. Let us assume that the gentlemen, who carried on the filibuster are Christians, because I believe every one of them in his biography placed in the public record, professes to be a Christian. Then we must ask ourselves the question, "What kind of Christianity do these gentlemen practice?" One is reminded by Ezekiel, the prophet of Israel, in the 13th chapter of his prophecies and the 10th verse of the dignified art of *Whitewashing*. I quote, "One built up a wall, and lo! others daubed it with untempered mortar." The meaning of the prophet's allusion is explained by the methods of wall building in the East. Sometimes a wall is built of loose stones, or sun-dried bricks held together by untempered mortar, which means mortar imperfectly mixed with straw or chaff. It is not unusual in such a case to see the whole thing collapse under the violent and dissolving action of a heavy rain. I am wondering how these walls, manufactured out of prejudice, racial hate, and bigotry, and generously interspersed and white washed with a coat of untempered mortar, or plain white wash, can withstand the tears and sighs of 14 millions of people, who simply ask for their rights as citizens in a Democracy.

If we are Christians then let us be reminded of the words of the Son of Man to all of His interrogators, as is recorded in the gospel according to St. Matthew, the 22nd chapter, verses 35 through to 40. I quote: "Then one of them which was a lawyer asked Him a question tempting Him and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

My friends, if these 14 millions of people, known as fellow Americans, possessing in every way the art of culture, the science and religion of America, are not entitled to the Fatherhood of God and the Brotherhood of Man, then religion, as we preach it and practice it, is a hollow mockery. Build your walls

of hate; build your walls of prejudice and segregation; whitewash them with your governmental filibustering: but I declare unto you in the Name of God, that the rains of Divine Justice, pouring from the fountain of His Omnipotent Power will wash off the whitewash, and leave us naked before the Nations which we now call un-Christian—and His Divine Presence.

Much has been said and written about Communism infiltrating the American way of life. I do not believe that the so-called Communists understand for themselves the very ideology which they expound. I want to believe that they are more "loud-mouthed" in their praise of Communism, as some are "loud-mouthed" in their praise of Christianity, without caring to live the Christian Way. If we, who say we are Christians, would try the Christian Way for 24 hours, the mud-walls of Communism with their coating of untempered mortar, or rather plain whitewash, would disappear before the "Mighty Rushing Wind", which would fill the temples of our lives, and make us Godly men and Godly women.

Another pact to guarantee safety and peace among certain nations! Have we not read or have we not learned that treaties do not bind men and nations? The last World War is too fresh in our memories. May I quote from a well known poet:

Through centuries of sin and woe
Hath streamed the crimson flood,
While man, in concert with the foe,
Has shed his brother's blood.
Lift high Thy banner, Prince of Peace,
Bid war among Thy subjects cease!

We are in a world . . . . . we may be separated by mountains and seas, but the very laws of Nature tell us that we are bound together . . . . . bound with a togetherness, whether we accept it or not. Whether in Russia or America, the air that envelops us is God's. Name-calling from behind the *iron curtain,* and name-calling from anywhere else, simply adds to the general confusion, the general hate, the general distrust. The archives of our State Department are filled with many treaties, but not one of them will stop war. Let us stop building walls of treaties and daubing them with untempered mortar.. Let us stop the *whitewashing* of our problems, economic, social, religious and international, and in the place of our walls of loose stones, let us use the tried stones of the Spirit—Temperance, and Justice and Love and Mercy. Let us cement them with the Grace of God, and instead of untempered mortar, let us use as our whitewash, the calcimine of Love. In other words, let us try Jesus. You may ask me who is He, and how can I dare to recommend Him above the great minds of our times. May I remind you that through the ages, men of every clime and race, men possessed of every so-called culture and learning have looked to Him. Who is He? His people of today call Him a great

teacher, a great Rabbi. He is called by more titles than any other person, living or dead, yet, He preferred to speak of Himself as the "Son of Man." Isaiah speaks of Him as the "Prince of Peace," and "Immanuel," or "God with us." John speaks of Him as the "Light of the World." St. Peter calls Him a "Living Stone, the Shepherd and Bishop of our souls." The Apostle to the Gentiles calls Him, in his letter to the Ephesian Church, "The Head Over All Things," and those who profess and believe in Him call Him "The Saviour of Mankind." Call Him by whatever name you please, but I declare unto you that if you will accept and practice His teachings, we shall not be bothered about filibusters, or Communism, or peace treaties.

Build your walls but build them with lively stones . . . . stones tried in the life of Jesus and proven to be firm and sure. Such a wall, built around a home, a State, or a Nation, can withstand the onslaught of the rains, however violent, because it is founded on a Rock.

Let us try the "Way of Jesus," which we say we profess, but which we fail to practice. Let us sing and practice in our hearts the well known hymn of John Oxenham, in our daily lives:

In Christ there is no East or West
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth

HOW TO FIND GOD

by Reverend Andrew Christian Braun, S. T. D.

"Oh that I knew where I might find Him"—Job 23 : 3.

To begin with, Job was a citizen of Uz, but just how did he resemble us? He resembles us in that he had what most men desire. Camels, sheep and mules he had by the thousand which to this day meant great wealth. Likewise he had a fond and fertile wife who bore him seven sons and three daughters. Nevertheless, the possession of fortune and family brought him not contentment but conflict. Indeed, a man's life finally consists not in the abundance of things he possesses but in what possesses him! So God and Satan fought for the possession of his soul. Great was the torture as thieves stole his flocks and lightning hit herds. Then a hurricane hurdled down and broke asunder his house and buried his seven sons. Still he cried, "The Lord gave, and the Lord hath taken away." Then disease dragged him in the dust as he was laid low with boils. Finally even his wife mocked his faith and told him to curse God and die. The condemnation of his friends added to his trial and trouble. At last caught in the foul clutch of circumstances, Job broke and cursed the day he was born. But still there remained a religious wistfulness. "Oh that I knew where I might find Him," he cried, and afterward came back to his faith. Thus Satan is confounded and Job is comforted and compensated out of the riches of God. And today, as of old, amid the perils and privileges of life, the heart of men cries out the same, "Oh that I knew where I might find Him." Therefore in our quest of the best let us present several principles to point the way.

1. *God may be found in the universe about us.*

The vastness of the physical universe has filled me with awe and led me Godward. "When I consider the heavens . . . what is man that Thou art mindful of him?" I cannot conceive of any caprice creating such tremendous heavenly bodies the distance of which can be measured only in light years as Sir James Jeans and others have revealed. Then too, the great age of the universe is amazing as Eddington and Einstein have demonstrated in fact. But above all these, it seems to me, the order of the universe is a manifestation of the Master's Mind. F. R. Moulton of the University of Chicago writes, "To an astronomer the most remarkable thing about the universe is not its immense size, its great age, or even the violence of the forces operating within its boundaries. The thing which strikes the astronomer with awe is the element of perfect orderliness. From the tiny satellites of our solar system to the vast galaxies far beyond our own there is no trace of confusion. There is nothing haphazard. nothing capricious. The orderliness is the supreme discovery of science."

The organization of the trees outside my window as I write this, is beautifully described in Henshaw Ward's "A Tour of a Tree." So not only above

our world but on this planet and within its soil, evidences of God are to be found. Likewise an indication of God is gleaned from the fact that this is a moral universe. James Anthony Froude has said, "One and only one lesson does history repeat with distinctness. It is that our world is built on moral foundations. In the long run things go well with the righteous, ill with the wicked. Falsehood and wrong may be long-lived, but Doomsday comes to them at last." Indeed, this moral world is a training school in which the Great Teacher knows your name and evaluates your progress. He who knows the sparrow's fall is conscious of you and you cannot escape the Divine Consciousness any more than a bird can escape the all-surrounding air, or sea-creatures the all-surrounding deep.

2. *God may be found in certain people about us.*

II Corinthians 3 : 2 reads, "Ye are our epistle written in our hearts, known and read of all men : Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart." Out of the field of poetry comes the line, "You are the sinner's Bible, you are the scoffer's creed." Indeed, Andrew, the first convert to Christianity, by his behaviour and witness, won his brother, Simon Peter. And thus it has been throughout the ages : Godly men witnessing by their lives and lips, have brought the sons of men to glory. But what if the type be crooked and the printing blurred?

3. *God may be found in the feelings within us.*

William James long since said that we are made up of intellect, sensibility, and will. We are creatures with the power to feel. And God is a seeking God. He leaves the ninety and nine and searches for those which were lost. "The Son of Man is come to seek and to save that which was lost."—Luke 19 : 10. In the seeking, God tries to disclose His reality and His nearness. And we respond through our ability to perceive beautiy and our ability to reason. We may use these powers as Muriel Lester did in a settlement house in London. Said she : "When you wake in the morning immediately greet God as an Unseen Presence close beside you. Picture Him as Radiant Beauty, Creative Power, Unfailing Serenity, and Love. Remind yourself that He knows all about you, and that He has some noble mission for you to perform if you will only put your life unreservedly into His hands. So, before you come down to breakfast, make a prayer dedicating yourself and your entire day to God and His service. Then as you do your work during the day remember that all the people you meet belong to God just as you do. He knows them too, knows them as clearly and fully as He knows you. Keep praying for them, and as you pray tell yourself that God can solve their problems. At the end of the day, in a moment of silence and amid the conscious presence of God, let the failures and anxieties of the day pass out of your mind and then vanish forever. As they vanish, God will lift the burden from your heart, will make everything clear and brave again. Then

as you drop to sleep, let your last thought be this: "Father, into Thy hands I commit my spirit."

4. *In order to find God we must have a will to receive.*

Certainly we have a will to reject. During the war many nominal Christians and unbelievers asked, "Where is God now," To this we could answer: God is just where we have been putting Him for a long time—out of our lives and out of our national affairs. That caused the world-wide war. The war did not weaken but strengthen my belief. In fact, I should have found it difficult to believe in a just God if our sowing the wind had not reaped the whirlwind. The recent days of war were proof positive for me of God's existence and righteousness. This being the case, we have come upon crucial ground. The Prodigal of the far-country finally "came to himself." The meaning of this is that he acquired a will to receive. "I will arise and go to my father," he said. Thus he was on his way to finding his father. And "if any man will to do God's will, he shall know the doctrine" says the Scripture in John 7: 17, and John 1: 12 says: "But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name." One of the most searching paradoxes in Christianity is that no man by an act can save himself, yet no man without an act of will, can achieve the glory of salvation.

5. *Repentance is a prerequisite of receiving God.*

Strange as it may seem, without a sense of sin we cannot enter the Kingdom; we cannot find God. This is true because, lacking a sense of sin, we fall into pride which is a primary pitfall in our search for God. To my mind comes the remembrance of people who claim to be "saved" but who never reveal any evidence of repentance. The cry of Psalm 51, "Have mercy upon me, O God . . . . . according to the multitude of Thy tender mercies, blot out my transgressions," is never upon their lips or evident in their lives. These talk glibly about being saved and being orthodox in doctrine but in the same breath are intolerant and bitter towards those who differ with them. Sour, sensitive, sullen, they seldom, if ever, even suggest the love of God. These I would ask, "From what have you been saved?" Unless your Christian experience has saved you from bigotry, intolerance, pride, over-bearing, envy, evil habit, I would wonder if you have been truly born again. To say you believe something and then do not live it is a misnomer for finally we become what we actually believe. If we believe the Bible all of us need to repent for "all have sinned and come short of the glory of God." Repentance in the New Testiment is "metanoia," a change of mind. It means a complete reversal of life values, a complete surrender of will to God in Christ Jesus. It is essential to finding God.

6. *The Way of the Cross leads home."*

The German word for salvation is heil . . . healing, health. To be saved, then, means to be restored to health. The Cross, the Power of the Plus Sign—

makes us whole—complete—holy. In a sense the death of God's Son satisfied the honor and justice of God. In another, the death of God's Son impressed men with the character of sin, and its disruptive effect upon the divine government of the universe. Likewise, the death of Christ showed men how deep God's love was, and should indeed break the hearts of men by the realization of the fact that God's only begotten Son was offered for their sin. We must realize in the atonement how deeply our sin has wounded the heart of God. Forgiveness must be free if it is real forgiveness at all, but it is always costly to the one who forgives. God's forgiveness is not cheap even if it is free. Thus the Lord Jesus being God clothed Himself in human flesh, shared our experiences, and finally of His own volition died on the Cross for our redemption.

Certainly the Cross is the central and towering fact of our faith. Mount Calvary stands bleak but blessed in our religious experience. And as I write this I am surrounded with mountains. From my room in Cedar Crest College near Allentown, Pennsylvania, where I am attending the Jurisdiction Field Workers' School of the Methodist Church, I can look out and see God's everlasting hills. They are beautifully landscaped and remind me that man may cooperate in making this world a garden of God. Here are stately trees lifting leafy arms to pray and others pointing their evergreen arrows to the sky and all about mountains. No wonder the Psalmist wrote: "I will lift up mine eyes unto the hills, from which cometh my help, My help cometh from the Lord, which made heaven and earth." Psalm 121 : 1-2. Certainly the hills may help fashion character and above all is Mount Calvary. One of my seminary professors tells the story of riding on a train out of Chicago and hearing a conductor call out a station where the train stopped only on signal, "Anybody for Calvary,"

If there is anybody seeking God sincerely at this moment, Mount Calvary is the answer to your quest. To the soul who cries, "Oh that I knew where I might find Him," comes the assurance through Christ for Calvary that "Seek and ye shall find." In the holy hill of God the battle with Beelzebub is won forever and the victorious soul shouts with Job, "I know that my Reedemer liveth."

The African Union First Colored Methodist Protestant Church was organized in 1866. It has around 40 churches and 2,500 members.

The Colored Methodist Protestant Church is a one-congregation remnant of a group formed in Maryland in 1848. It has about 200 members.

The Independent African Methodist Episcopal Church was formed by twelve ministers of the African Methodist Church who withdrew in 1907 after a dispute with district superintendents at Jacksonville, Florida. It has about half a dozen churches and fewer than 1000 members.

THE QUESTION BOX

For many years the *Review* has carried the note that Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor. In attempting to fulfill this function the *Question* Box is being revived. We urge you to send in your questions. The best advice in formulating the answer to your requests will be diligently sought.

For several years I have been thinking about the matter of confirmation in the A. M. E. Zion Churches. The subject has bothered me deeply. What is your reaction?

Bishop Paris Arthur Wallace, retired, used to state that our name denotes that we have something of the Episcopal form in our history. For that reason he has felt that the confirmation class was entirely legitimate. The Editor feels that the confirmation or church membership class cannot be considered peculiar to any communion since practically every one of them believes in youth training. There is little doubt that the member entering the church through the church membership class is better informed than many who enter through other modes. The discipline places its stamp of approval on this type of training in its rite of infant baptism. The Editor holds that *all* children thus baptized are *members* of the church with limited privileges as can be easily seen. They should be closely supervised and nurtured and trained in the Christian faith and the beliefs of the church until such a time as they desire to make a personal commitment. It seems strange to us that so many churches of our communion neglect this source of building strong members.

The Church School, both Sunday and weekday, is the most fertile source of evangelism we have. One of the prime functions of this department should be evangelism. Its program should ever lead to this personal commitment to Christ and the Church. The matter of just how elaborate or simple the climax of these efforts should be is a matter for the minister to decide, taking into account the attitude of the community, but whatever the nature of the service it should be impressive and meaningful. In our last issue of the *Review* we mentioned the experience of the Rochester, New York, Church under the pastorate of Reverend A. C. Bell, who carried on like experiments in Petersburg, Va. The Reverend O. G. Goodwin, while in Red Bank, New Jersey, had a confirmation service at which the Bishop was always asked to be present.

In your recent issue you mentioned something about *cooperation of ministers and laymen*: I would like you to make your position a little clearer.

The Editor believes that no church can be a successful church without active, intelligent, Christian lay leadership. The church cannot exist without our lay people and a successful, aggressive educational and evangelistic program depends more and more on consecrated aides other than the ministry.

For several years we have insisted that a church of even 100 members cannot be successfully pastored by one person. He needs lay help. It is for that reason that the Christian Education Department in its Leadership Education Program has attempted to push vigorously its program of lay training. It is vitally essential.

I am deeply disturbed about the order of worship in many of our churches. What is your opinion about a worship service which all would be required to follow?

The Editor, too, has heard the sharp criticisms about many of our churches and their orders of worship. It has been said that in too many cases you are not certain in which church (communion) you are worshipping. I agree with them to that point. But I have often wondered if the critics see the problems which exist in our own church, compared section with section. In some of our areas emphasis is of one kind and in others the emphasis is entirely different. This is not the fault of the minister, he usually finds these differences when he arrives. In many cases he decided to take the course of least resistance. But, let us look at these differences: Louisiana, for example, is surrounded by an influence which makes it necessary to place emphasis on teaching children prayers. No matter what the minister's ideas may be he has to recognize this influence. In Virginia, Oak Street Church has a pool, as do several other churches of our communion. We all know the reason. In rural settlements oftentimes choirs are out of the question. Many churches object to musical instruments. I can recall when the church which I attend at present objected violently to a piano. All these matters have their effect on the order of worship.

Worship should fill certain definite needs of the people. It is the minister's task to see that these needs are met and that the people are led to progressively higher appreciation of the purpose and the program of the church which includes the highest concept of God and the Christian way of life obtainable.

The church should never forget that improvement can only come through trial and experiment. These can go on with one still maintaining the elements which distinguish our communion. To stifle them might leave us in the position of stagnation.

There are several elements of the order of worship which must be included to bring about any desired result. Robert Seneca Smith states that all formal worship services should possess unity, movement, rhythm and have a design. He further states that each service should consist of certain steps: vision, sense of sin, forgiveness and salvation, illumination or challenge, dedication and a relationship with God. The Reverend LeRoy Hess, one of our contributors follows closely this arrangement in his order of service. For example, this is his order of worship for November 4th:

Prelude: at 10:50 each Sunday

Pastorale — Milhaud
The Bells of St. Anne de Beaupre — Russell
Call to Worship — The Quartette
Processional Hymn 5—Joyful, joyful, we adore Thee
Invocation and Lord's Prayer
*
Scripture Lesson — Mark 7: 1-23
Prayer of Confession—with Assurance of Pardon
*
Quartette—Fear Not, O Land — James H. Rogers

Fear not, O land, be glad and rejoice, for the Lord will do great things,

The pastures of the wilderness do spring, the valleys stand so thick with corn that they shall laugh and sing.

Great is the Lord, and greatly to be praised, there is no end of His greatness.

Fear not, O Land, be glad and rejoice, for the Lord will do great things.

Praise the Lord, O my soul and forget not all His benefits. Amen.

Responsive Reading — Page 589, Selection 61
Gloria Patri
Duet—Seek Ye the Ways of the Lord — Shelley
Kathleen Sikkema and W. Jack McBride
The Prayers of
Thanksgiving, Intercession, Petition—Choral Response
Offertory—Meditation — Liszt
Doxology (Congregation standing)
Hymn 223—Jesus Calls Us
Sermon—On Understanding Jesus' Teaching — Text, Mark 7: 14
Prayer of Consecration
Recessional Hymn 371——Lead On, O King Eternal
Benediction (Congregation seated)
Silent Prayer (Congregation seated)
Postlude—Paean in D Major — Dickson

* Opportunity for ushering.

Compare this order of service with the statements by Smith who bases his outline on Isaiah 6: 1ff.

You will note several significant items in Reverend Hess' services: Congregational participation, information for the congregation's good such as the selection of Scripture used and the text of the sermon, (If they so desire the passages can be gone over at home), and the possibility of high appreciation of music. The words of the anthem are before the people as the quartette sings, for example.

WHAT CAN I DO IN AUDIO-VISUAL AIDS DURING THE CHRISTMAS SEASON?

The Advent and Christmas seasons are usually well crowded with preparations which reach their climax Christmas week. However, many churches and pastors have been coming to the realization that more emphasis on this season is being placed by commercialized programs than is being placed by the church. The minister who sees in Advent and Christmas an added challenge will be interested in ways and means of improving the spiritual results of the period. The *Review* suggests that whatever plans are made be all-inclusive, that is, built so that the total membership of the church participates. Along with entertainment there should be a constant re-statement of the spiritual meaning of Advent and Christmas.

A plan, once developed by the church or minister, can well serve for several years, with improvements as they are noted. In time, the events can become fixtures of the local congregation looked forward to by the entire community. For example, the church in Columbus, Ohio, features an early morning service with music which is well planned and inspirational. Caldwell Temple is always crowded at this service no matter what weather conditions prevail. Many churches look forward to the cantatas given by the choir. Most every church has its children's program but the question arises can we not go a bit beyond this point in this season when business districts are gaily decorated by Chambers of Commerce with financial gain in mind? If Santa Claus and his thousands of toy shops make their appearance just after Thanksgiving, how much more emphasis should be placed on the spiritual angle of the holiday season.

Much of the commercial success of both Christmas and Easter is based upon long planning, in many instances, as much as a year's work is climaxed in the activities of a few weeks. From this we can take a note. Plans for Christmas of 1952 should get underway just after Christmas of 1951 has passed. If the congregation participated in a candle lighting service, how can we improve upon it another year? If there happened to be a service having to do with the decoration of the sanctuary, what were the weak points of this event? Perhaps, the service of carol singing was not as effective as it could be. It may be that the greatest good was not realized in the audio-visual aids shown. Now is the time to make a note of these weak points and lay plans for correction a year hence.

The *Review* recognizes that in the field of audio-visual aids budgets may be well drained because of the higher cost of these seasonal films. For that reason the maximum results have to be obtained by careful planning and utilization. One way to cut down on these seasonal costs is to use film strips or film slides. For strictly entertainment and sentimental value, some of the Castle

films could be purchased and used each year. The Editor highly recommends Twas The Night Before Christmas which may be shown with several Christmas carols. several short reels being available in this field. Both young and old never grow tired of this film. Castle has other films with which we hope to deal in this issue. We personally own the sound film mentioned above along with Holy Night, The First Noel, Hark the Herald Angels Sing and Adeste Fideles, the most popular of the Christmas Carols.

The Society of Visual Education (1345 Diversey Parkway, Chicago, Ill.) has several filmstrips which are suitable for this season of the year. They include the 37 frame Holy Child of Bethlehem in color, the Savior is Born with 31 frames in black and white, and the Birth and Childhood of Jesus with 53 frames in black and white. Other strips on the Christmas season theme which we would recommend are The Other Wise Man (61 frames for all ages), and Christopher Mouse and the Shepherds' Watch which would be expressly suitable for children. Several Christmas Carol filmstrips are available from this same company. The Society also has a large collection of Christmas theme slides for the church which can afford to put into its visual program more than is required for the filmstrips. The advantage of these slides is that they are more versatile in that a slide, such as the Flight into Egypt or Christmas in Mexico could be used in one class while the other slides were being utilized elsewhere. The danger of loss and breakage is greater however.

When the Littlest Camel Knelt is also appropriate for young folks during this Christmas season. This is likewise a filmstrip. One can also secure in filmstrip form such stories as The Night Before Christmas, The Star of the King (definitely Biblical literature), The Song the Shepherds Heard, How Santa Claus Came To America and the Littlest Shepherd's Gift.

Highly recommended in the filmstrip field is the Nativity, a sound filmstrip (Pulpit Digest has outlined just how this could well fit in with the children's program at the Christmas season, Holy Child of Bethlehem, a Cathedral Sound filmstrip, The First Christmas, The Wise Man (Concordia), Christmas in Bethlehem (Church Craft slides), Charles Dickens' Christmas Carol and the Little Match Girl. New filmstrips scheduled for sale at the Advent season will be Holy Night by Cathedral, The Joys of Christmas by Concordia and And On Earth Peace by Church-Craft. The *Review* will be glad to send the addresses of any of these publishers on request.

The Sound Pictures

We have already mentioned Twas the Night Before Christmas which was produced by Castle Films. It is based on the familiar poem by Clement Clark Moore. It sells for $19.50. In using this film it must be remembered that it is not long enough for an evening's program being only of 10 minute running time.

Christmas Dream is another ten minue film (sound as is Twas The Night

Before Christmas). It tells the story of a ragged doll which is discarded by the owner on Christmas Eve when a new doll and new toys are received. Santa Claus is distressed about it and creates a dream in which the little girl sees the cast-off doll perform all kinds of antics, ending up in a merry round of hilarity. The sale of this film is also $19.50.

Merry Christmas is a third film produced by Castle films and tells the story of Santa Claus making plans for his trip to distribute the toys. Sale of this film is also $19.50.

The Child of Bethlehem is a sound film in black and white, produced by Cathedral films and tells the Nativity story as it appears in the Gospels. In all Cathedral films the minister can be assured that careful attention has been given to the Biblical text. This film not only deals with the Nativity but deals with the life of Christ until His appearance in the Temple at the age of 12. During the Christmas season the price of rental for this film is increased from $6 to $12.

Holy Night is the new sound film of Cathedral. As in most Cathedral films the running time is 30 minutes. The story opens about seven centuries before the birth of Christ at a time when the hordes of Assyrians were sweeping down over Palestine to the very gates of Jerusalem. In the face of certain destruction, Isaiah prophesies that the Lord will save Jerusalem. Thus it happens that the Assyrians retreat without making an attack, and the people of Judea give thanks to the Lord. Isaiah further prophesies trouble in the years to come, with the destruction of Jerusalem and the enslavement of the people. He tempers his prophecy with the promise that the Saviour would be born, however. The story reaches its climax with the events of the Nativity. Prices for December are about $25 for color and $14 for black and white.

The American Bible Society has issued a film called the Nativity with 17 minutes running time. It rents for $7.50.

Instructional Films has its Prince of Peace (25 minutes, black and white). This film rents for $10 during the Christmas season.

We have mentioned the Christmas Carols which are for sale by Castle Films at $17.50. Holy Night, which runs for 5 minutes, sells for $5.00.

Contents of Several Film Slides Obtained From Church-Craft Christmas in Bethlehem

The Nativity, Fear Not Mary, Take Unto Thee Mary, There Went Out a Decree, All Went to be Taxed, Joseph Also Went Up, There Was No Room, And Laid Him in a Manger, There Were Shepherds in the Field, The Angel Came Upon Them, Glory to God in The Highest, They Came With Haste, They That Heard It Wondered, Mary Kept All These Things, And The Shepherds Returned, Hymnslide: It Came Upon The Midnight Clear, We Have Seen His Star, Where Is He?, Herod Was Troubled, Go and Search

Diligently, The Star Went Before Them, They Presented Gifts, They Returned Another Way, Hymnslide: Joy to The World.

Contents of Christ Is Born

Hymnslide: O Come All Ye Faithful, There Went Out a Decree, All Went to be Taxed, Joseph Also Went Up, To Be Taxed With Mary, And Laid Him In a Manger, There Was No Room, There Were Shepherds, Unto Us Is Born a Savior, Glory to God in The Highest, Let Us Now Go, And Found a Babe, They Made Known the Saying, Mary Kept All These Things, The Shepherds Returned, We Have Seen His Star, Where is He That Is Born, Herod Was Troubled, In Bethlehem of Judea, Go and Search, The Star Went Before Them, They Fell Down and Worshipped Him, They Offered Him Gifts, They Went Home Another Way, Hymnslide: Joy To The World.

It will be noted that several of the same slides are used in the two presentations. The possibility may exist that the slides might be purchased individually. A much longer program is that of Christmas Blessings which is highly recommended. We list the slides which appear in this set:

O Come Let Us Adore Him, The Garden of Eden, Our Shattered World, God's Promise to Eve, God's Promise to Abraham, The Prophecy of Moses, Unto Us a Child is Born, Another Prophecy of Isaiah, And Thou Bethlehem Ephratah, Prophecies Fulfilled, Hymnslide, From Heaven Above to Earth I Come, There Went Out a Decree, All Went to be Taxed, Joseph Also Went Up, To Be Taxed With Mary, And Laid Him In a Manger, There Was No Room, There Were Shepherds, Unto You is Born a Saviour, Glory To God In The Highest, Let Us Now Go, And Found the Babe, They Made Known the Saying, Mary Kept All These Things, The Shepherds Returned, Hymnslide, The First Noel, We Have Seen His Star, Where is He That is Born, Herod Was Troubled, In Bethlehem of Judea, Go and Search, The Star Went Before Them, They Fell Down and Worshipped Him, They Offered Him Gifts, They Went Home Another Way,Christmas Blessings—In Church, Christmas Blessings—In the Home, Christmas Blessings—to the World, Prepare My Heart, Lord Jesus, Hymnslide: Joy To The World.

The following hymnslides are available from Church-Craft as well: O Come All Ye Faithful, Hark the Glad Sound, O Little Town of Bethlehem, From Heaven Above to Earth I Come, Silent Night, Holy Night, It Came Upon The Midnight Clear, Hark! The Herald Angels Sing, The First Noel, As With Gladness Men of Old, Away in a Manger, Joy To The World, Beautiful Savior, Lift Up Your Heads, Ye Mighty Gates, Angels From the Realm of Glory, We Three Kings of Orient Are.

For those who prefer filmstrips there is available from Cathedral Films, a strip which includes: O Come All Ye Faithful, Away in a Manger, O Little

Town of Bethlehem, Joy to The World, Silent Night, Hark, the Herald Angels Sing.

Mrs. Florence Reeves, who is a regular contributor to the *Review* has built up three sets of slides with accompanying manual on the Christmas theme. We recommend them highly. These are: The Christmas Story of seven slides, The Madonna (seven slides) and the Visitation (five slides). If you are interested in these programs write her at 711 St. Marks Avenue, Brooklyn, New York.

Very soon after Wesley's death a number of Methodist Societies in the North-West developed their evangelistic zeal along their own lines. In particular they objected to the overriding power of the Conference, and to a separated ministry. These societies grouped themselves together under various names, but the title by which they have been known throughout most of a hundred and fifty years is that of Independent Methodist. They have approximately 8,000 members.

Recently the delegates appointed from our denomination returned from the 8th Ecumenical Methodist Conference held in Oxford, England. The delegation was composed of:

Bishop W. K. Walls
Bishop J. W. Martin
Bishop C. C. Alleyne
Bishop James Clair Taylor
Bishop Raymond L. Jones
Dr. Rufus E. Clement
Dr. James W. Eichelberger
Dr. W. O. Carrington
Dr. W. R. Lovell
Dr. H. B. Shaw
Dr. T. W. Tobin, D. D. S.
Dr. J. S. N. Tross
Dr. Charles Foggie
Dr. W. A. Stewart
Rev. C. L. Wilcox
Mrs. J. W. Martin
Mrs. C. C. Alleyne
Mrs. James Clair Taylor
Mrs. W. O. Carrington
Mr. David P. Wisdom

Ecumenical Methodist Conferences have been held in the following years and places:

1881 London, England
1891 Washington, D. C.
1901 London, England
1911 Toronto, Canada
1921 London, England
1931 Atlanta, Georgia
1947 Springfield, Mass.
1951 Oxford, England

EDITORIALS

JOE LOUIS' GREATEST FIGHT

by Raymond Moley

It should be recorded for the history books that at a time when cynical contempt for morality has reached the highest places in the land, an unlettered member of a race rising from slavery has held the light of integrity high enough for all Americans to see. Time was when moral example came from high office. Now the inspiration comes from below the line of privileges and opportunity.

The Louis saga hardly needs to be told. A youngster with little or no schooling and handicapped by his color, attracted attention by his brawn, his courage and a willingness to work and learn. He entered a trade riddled with shoddy morals and peopled in part by the underworld. He shuffled ahead in this track, asking no favors, meeting all comers, with never a boast, never an alibi, and never a default. No champion in his class ever fought so often and won so consistently. His professional contacts were sometimes with grimy people, but sports writers tell us that none of the grime came off on Joe. And something in him made them measurably better and prize fighting better.

Then the war came when he was at the very top of his capacities and earning power. He did his duty, and returned an old man as fighters go. He returned to find times were good and the land was flush with money. Joe was hard up and burdened with debt.

Yes, he had made a great deal when pretenders were falling before his skill and strength. But his business was fighting, not finance. He had made mistakes, as did many of the rest of us. He managed his money badly. Great sums had faded away through bad investments. Whoever helped him with the mysteries of the income tax had not done well. Louis owed the government a great deal.

It never occurred to him to do anything but pay. Dozens of gamblers had made big money on his fights and, according to Senate committees, either failed to pay taxes at all or "fixed" the government. That was not the way Louis fought.

Joe had obligated himself to pay what seems an excessive amount to his former wife for the support of little Joe and Jacqueline. His annuity nest egg of $50,000 he had given away to needy buddies in the army. So he scraped together what he could and started to pay the government. Finally,

there was no way to pay more except to put on the gloves and fight again.

This was a dreadful personal choice. He knew that to go on in the ring when what sports writers call "reflexes" are failing is to end a dazed, deaf, and witless derelict. Before him was the example of Sam Langford, who fought them all in his day but ended blind and penniless in a back room in Harlem. This risk Louis took because he was an honest man and fighting was the only way to pay his debts and clear the slate.

Those fights over this past year or more were not fine exhibitions, but they ought to be remembered as the most glorious of an unparalleled career. The punishments Louis took, the long grinds of training, the disappointments when his body could not do what his brain told it to do would have destroyed a less vital character. For in there against him were subjective matters which he was trying to beat—the humiliation of debt, the threat of dependence, and the temptation to compromise.

When an awkward youngster named Marciano drove him through the ropes, perhaps for good, he still owed the government. Even then, he refused to quit. He says he must think about it. That means he must find out how much more there is to pay.

Meanwhile, we see the evidence accumulate that it is not Louis but the American people who are suffering humiliation. All over the nation there is appearing the sordid record of Internal Revenue officers, well-placed political lawyers, and businessmen who have found it cheaper to bribe than to pay taxes. The infection has apparently spread in the Bureau of Internal Revenue. Time will tell how high it went. It is a shameful lesson to a careless generation.

It remained for Joe Louis to remind us of what American integrity used to be, and can be.

—From Newsweek, Nov. 12, 1951.

Your Son in the Navy? Six Zion Churches in Norfolk he may attend:

Metropolitan, Rev. J. D. Cauthen, minister, Brambleton and Pulaski.

Wesley Union, Rev. H. B. Ward, minister.

St. Thomas (Berkley), Rev. M. L. Beamon, minister, Vine Street.

Brighton Rock (Portsmouth), Rev. D. E. Covington, minister.

Providence (Portsmouth), Rev. A. D. Owens, minister.

Walters Memorial, Rev. A. C. Littlejohn, minister, 23rd Street, Newport News.

LOOKING AHEAD IN BOOKS

PASTORAL CARE. Edited by J. Richard Spann.

One of the hard problems of the minister on limited income and rising costs is to wisely allocate available money for the purchase of books. The *Review* recognizes not only this phase of the puzzle but the inviting urge to tell ourselves that we are satisfying needs and so we can conveniently neglect reading and our own spiritual advancement. We hasten to state that our task, our ministry is not merely to fill needs but we cannot neglect advancement. In recent years our attentions have been called time after time to the emphasis on the weekday duties of the pastor. It is to this end that *Pastoral Care* was written.

The book is not the ideas of one man alone: Leon M. Adkins, Harold Leonard Bowman, John Branscomb, Ernest E. Bruder, James H. Burns, Robert W. Burns, Rollin J. Fairbanks, Lloyd Ellis Foster, Edmund Heinsohn, Charles F. Kemp, David A. MacLennan, Paul B. Maves, W. Kenneth Pope, Robert A. Preston, William F. Rogers, Hoover Rupert, W. McFerrin Stowe, Ernest A. Shepherd, Georgia A. Warner, all made their contributions to this work.

Pastoral Care is the compassionate meeting of need and constitutes the great glory of the pastoral ministry. Great pastors have always felt deep compassion and concern for their peoples' needs—have relieved their sufferings and anxieties; have faced their problems, frustrations, and disappointments with them; have responded to their yearnings and possibilities in order to draw out the best in each one entrusted to their care.

The work clarifies for every minister the specific areas of pastoral opportunities, showing how to deal with the individual needs of many different kinds of people: children, teen-agers, college students, young married couples, persons deeply troubled, alcoholics, prisoners, the mentally ill, older people, sick people, church officials, new members, unchurched persons, and "average members."

Pastoral Care brings new findings in the fields of psychology and psychiatry which makes the pastor's task, if not easier, at least far more fascinating and rewarding. These findings are correlated in such a way as is most helpful, conclusions being based upon the experience of successful pastors.

The book itself, is divided into two parts. The first deals with such subjects as:

The background of pastoral care, its history and general principles, the qualifications and preparation of the pastoral ministry, ethics of pastoral work,

building and administering a program of pastoral care and how it can work in Christian Education.

The second part deals with the age groups, beginning with the child, young people, young married people, the middle-aged, normal church members, the Church's senior members and the group mentioned above. The Editor feels this is a book he must have for his library. It appeared on the bookshelves of all book stores last month.

An Abingdon-Cokesburg publication.

"Christendom is tragically divided," warns the well-known theologian, Clarence Tucker Craig. "The Church does not speak with one voice; it does not act with united purpose."

In his new book, THE ONE CHURCH in the Light of the New Testament, Dr. Craig discusses frankly the forces within the Church itself that are crippling the fight for Christian unity in this, "one of the most critical hours in human history."

THE ONE CHURCH was published September 10 by Abingdon-Cokesbury Press. In it Dr. Craig clearly states the controversial points of Church doctrine—questions of organization, communion, baptism, etc. He points directly to extreme positions of specific denominations and traces the history of these positions back to their basis in the literature of the New Testament. From a study of New Testament writings he shows that the essenial unity of Christian belief should be strong enough to overcome the differences of form that are dividing the Church.

"The one Church is found wherever God's saving grace in Christ is operative. That Church manifestly exists, but it needs to be recognized and given effective forms for expressing its unity."

Dr. Craig has been a leader in the ecumenical movement since he was invited to become a member of the American Theological Committee of the Faith and Order Movement in 1937. He edited the report of that committee published in 1945 as THE NATURE OF THE CHURCH, and in 1948 became chairman of the committee. At the 1948 Amsterdam Assembly of the World Council of Churches he served as vice-chairman of the commission preparing the volume of THE UNIVERSAL CHURCH IN GOD'S DESIGN and will hold a similar position in connection with the 1952 Conference on Faith and Order at Lund, Sweden.

Dr. Craig is recognized as an outstanding biblical scholar. Before accepting his present position as dean and professor of New Testament at Drew Theological Seminary in 1949, he taught for eighteen years at Oberlin and for three years at Yale. He was one of the translators of the Revised Standard Version

of the New Testament and is an editor of "The Ecumenical Review." His books include THE BEGINNING OF CHRISTIANITY and WE HAVE AN ALTAR.

A second collection of the late Dr. Joseph Fort Newton's "Saturday Sermons" appears today in book form under the title EVERYDAY RELIGIOUS LIVING, according to an announcement by the publishers, Abingdon-Cokesbury Press of New York and Nashville.

The first book of "Saturday Sermons" (a weekly column in the *Philadelphia Bulletin* for six years) was entitled EVERYDAY RELIGION and published by the same firm shortly after Dr. Newton's death in January, 1950. He was working on the page proofs of this book at the time he was stricken.

The new volume of "Saturday Sermons" is similar in format and content to its predecessor, presenting in permanent form 65 more of Dr. Newton's newspaper messages which proved most popular with readers of all faiths—as determined by reader mail response.

For 12 years prior to his death, Dr. Newton was rector of the Church of St. Luke and the Epiphany in Philadelphia, where he also served the Church of St. Paul and the St. James Church, after achieving international acclaim for his work as pastor of City Temple in London, England, during World War I years.

Called "Prince of the Pulpit" by his ministerial colleagues, Dr. Newton was voted one of the five foremost Protestant clergymen in the United States in a 1939 Poll of 25,000 ministers.

His latest book, EVERYDAY RELIGIOUS LIVING, was compiled by Mrs. Newton and Mr. Harrison W. Fry, religious editor of the *Bulletin,* to whom EVERYDAY RELIGION was dedicated. In addition to these two posthumous volumes of "Saturday Sermons," Dr. Newton authored or edited 83 books, including two volumes on Abraham Lincoln, Dr. Newton's own widely-selling autobiography, RIVER OF YEARS, and a Masonic book, THE BUILDERS, which was translated into six languages and has been termed "the most widely-read Masonic book of all time."

Born in Decatur, Texas, Joseph Fort Newton was educated at Hardy Institute, the University of Texas, the Southern Baptist Theological Seminary in Louisville, Kentucky, and Harvard University, where he did graduate work under the noted philosopher William James. He held honorary degrees from Temple University, Coe College, and Tufts College.

Christian Century magazine, which he served as an editor for many years, told its readers shortly after his death how "he jumped from the pastorate of

an inconspicuous congregation in Cedar Rapids, Iowa, to the world-famous pulpit of the City Temple, London."

"During the years just before World War I, the *Century* discovered that a Cedar Rapids paper was printing sermons by the pastor of a "Liberal Christian" (Universalist) church in that city which were far out of the ordinary. The young pastor permitted the *Century* to print as many of these as it wished. A subscriber in London read and was greatly impressed by them. This subscriber was probably the most active layman in the City Temple, then without a minister. The call to Dr. Newton, which astonished the church world, followed."

At City Temple, Dr. Newton rendered "one of his greatest services for the Christian Church," according to Dr. Guy Emery Shipler, editor of *The Churchman,* by appointing a woman, Maude Royden, as a preacher there.

"Thousands of Britishers were shocked by his appointment of Miss Royden," reports Dr. Shipler, "particularly leaders of her own communion, the Church of England—and they told the pastor so in bitter words. But Miss Royden's capabilities were soon appreciated by those who heard her preach, and Dr. Newton was later commended almost universally for this dramatic act in the midst of the female suffrage and "women's rights" struggle.

Other churches served by Dr. Newton include the People's Church of Dixon, Illinois, which he founded, and the Universalist Church of the Divine Paternity in New York City. He was a member of the advisory board of the Federal Council of Churches, a former university chaplain at the State University of Iowa, and a former grand chaplain of the Iowa Grand Lodge of Masons.

Dr. Newton was long considered a controversial figure in the church world, due to his uncompromising and continuous struggle in behalf of non-sectarianism—reflected in his own service of Baptist, Universalist, and Episcopal congregations, all of which at his urging welcomed new members on a non-denominational basis.

As the Communist threat gathered strength in the closing years of his life, Dr. Newton said, "We are in the midst of brilliant, subtle, persistent propaganda against the Christian faith—and differences between churches, always absurd to me, are as nothing to the necessity that confronts all who hold the faith of Christ to close ranks and fight for the faith that makes us men."

On the final page of his autobiography he wrote these words: "Slowly—so slowly—the church is moving away from the sectarianism which I denied from the first and have fought all my life."

When an old church member, frequently in financial trouble, asks his

pastor for a loan of $20, should the minister refuse? How could he tactfully?

When a preacher hears that the pastor of a most desirable church is resigning, should he openly seek the post for himself?

When a church member asks the minister to visit a relative who is dangerously ill with a most contagious disease, should the minister refuse?

Should a pastor express from the pulpit his view on local politics? To what extent? Should he serve as honorary chairman of a local benevolent organization?

These and many other questions concerning the pecular problems of ethics and etiquette that face every minister of the gospel are answered in the 1950 revised and enlarged edition of MINISTERIAL ETHICS AND ETIQUETTE, to be published tomorrow (May 8) by Abingdon-Cokesburg Press of New York and Nashville. Author is Dr. Nolan B. Harmon, editor of Abington-Cokesbury Press and of the religious quarterly, RELIGION IN LIFE.

MINISTERIAL ETHICS AND ETIQUETTE has long been accepted (since its original publication 20 years ago) as "the ministerial blue book," "the preacher's Emily Post." It is based on the codes of conduct of four large denominations, which are given in full in its appendix. In addition, 86 prominent ministers representing the outstanding denominations have contributed their comments and judgments on the latest practices in etiquette and ethics, particularly on those borderline problems that have several possible solutions. Treated in detail are those many situations which arise infrequently, but are awkward to handle.

Subjects treated in the book include: Pulpit Proprieties, Plagiarism, Dealing with Divorcees, Confidences, Denominational Courtesy, Local Rivalry, Prison Visiting, Debt, Clergy Fares and Discounts, and Clerical Garb. Chapter by chapter the minister's relationship with his family, his neighbors, his community leaders, his fellow ministers, and his congregation are examined and charted.

The son of a Mississippi minister, Dr. Harmon was educated at Millsaps College, Candler School of Theology, Emory University, and Princeton University. He has served pastorates in Maryland, Virginia and the District of Columbia; written extensively for religious periodicals, and served on the executive committee of the Federal Council of Churches. A native of Meridian, Miss., he lives now in South Orange, N. J. He holds honorary degrees from Union College, American University, Western Maryland College, and Hamline University.

General Conference Delegates

By the time this issue of the *Review* reaches its readers, all delegates will have been elected to the forthcoming General Conference. We hesitate to say to these responsible men and women the trite phrase "These are serious times" for this statement has been used before every general session of the Church, yet one cannot observe the world about him without being keenly aware that something special needs to be said to each delegate selected.

It seems to the Editor that *something* needs to be said and done about the frame of mind of each of these trusted churchmen. Perhaps it doesn't matter to those who are old enough to serve the church in the Brooklyn meeting, but all need to recognize the fact that we no doubt will pass on to our children and grandchildren a life too much weakened in its moral tone. The accompanying article states this better than any words we know. Certainly there are more churchmen today than a generation ago. Statistics have shown several denominations for the first time entering the one million member class. But for some dim reason, a reflection of this spiritual growth is not reflected in either community, state, national or international life. (We still think the Philadelphia election with the defeat of an outstanding minister says too much). Is the church still the champion of right? If so, is it necessary to repreach a doctrine of isolation in order to regain ideals? Is it true our choirs can no longer sing of those who have "washed their robes"?

We have lived to see a great interest developing in the church but along with it seems to be a creeping paralysis of moral integrity which nullifies the initial good. The despairing eyes of our neighbors look to us with hope fading from their faces.

Those who vote in our next quadrennial session are the last partakers of full American freedom. Increased governmental expenditures, bureaucracy, and the draft have seen to that. The question arises then, what of tomorrow. The delegates of 1952 have a hand in formulating the answer.

You who are elected must concern yourselves with the overall program of your church. These months ahead should be days of intense study, searching the weak points, reaching right, unselfish viewpoints geared to strengthen our organization to meet the issues of the time. Our financial structure is creaking; our educational program seeks re-emphasis both on the pre-service and in-service training; our home missions program needs re-direction; our evangelism must receive vigorous impetus. In the matter of our periodicals purposes must be redefined in the light of today's issues. Over and above all, the General Con-

ference must be willing to face facts and swallow bitter pills. No mere oratory will settle our problems.

Above all, must and should be the firm knowledge that if we would live, the phrase "beyond the field of duty," must exist in us.

These months should see the Board of Finance seeking to prepare all of us for thinking through our need. The Board of Publications should make available to all its findings and conclusions given at Winston-Salem. The three departments dealing with Home Missions and Church Extension should formulate now the strategy for the next four years. The Board of Christian Education, School and College, Home and Church, along with *all* Trustee boards of School and Colleges have the task of unifying our total program of pre-service and in-service training.

The Editor is quite well aware that criticism is on the way, but three and one-half years of viewing Zion gives one the *sink or swim* attitude. In places we are young, vigorous, in others we are hale and hearty, but in still others we are sick, dying. This we need to face courageously. Bishops, general officers, ministers and laymen, all need to know that Zion's problems are those of the world—and those peculiar. Ignorance of either may bring the seeds of death.

To prepare for each daily session of our General Conference we recommend most humbly Episcopal district prayer meetings where a real desire for God's presence can exist.

If you plan on attending the Bishops' Meeting in St. Louis in January, and if you plan to remain in the city over Sunday, you may attend these Zion Churches:

Metropolitan, Rev. W. A. Cooper, minister, Garrison and Lucas Streets.

Greater Brown, Rev. Jacob Shavers, minister, Fifteenth and Cole Streets.

Brown Temple, Rev. Mrs. Helene Bradley, minister, Newstead and Kennedy.

Samuel Temple, Rev. M. S. Vaughn, minister, 2800 Clark Street.

Community Center, Rev. Jones, minister.

East St. Louis—

Brown Community, Rev. Mrs. Lillie Bruuner, minister, 520 Brady Street.

St. John, Rev. S. D. Martin, minister, 1902 Bond Street.

Webster Groves—

Blackwell Chapel, Rev. Mrs. G. M. Howell, minister, 511 Elm Street.

THE PRESIDING ELDER'S REPORT

At the Western North Carolina Conference meeting in Clement Memorial Church, Charlotte, North Carolina, it was the Editor's good fortune to hear the excellent reports of the six presiding elders of the area. This section of the church has within it some of the excellent qualities of leadership. There are very definite reasons for this, for within the confines of the conference are located both Hood Theological Seminary and Livingstone College. Just a few miles to the south of Charlotte is located another of our schools, Clinton Junior College. Because of these influences and the fact that many of our outstanding leaders of the church were residents of the State, North Carolina has the highest population figures of the church and Charlotte and its surrounding area the most fruitful of the state. While we are unable to publish these reports in full we have selected the following from the report of Presiding Elder Norment of the Winston-Salem District.

Bishop William J. Walls, our honored presiding Bishop of this 57th session of the Western North Carolina Conference of the African Methodist Episcopal Zion Church convening here in Clement Memorial A. M. E. Zion Church, Charlotte, North Carolina, and Associate Bishop W. C. Brown:

After twelve months of arduous labor, marked by unsurpassed courage and fortitude, we the soldiers of the invincible Winston-Salem District have in obedience to your command, temporarily left our theatre of war and returned to the base to report to you on our activities and receive further orders. . . . . .

I bring to you first, Bishop, a General report on the personnel of the District.

The pastors and District workers of the District have been discreet in their conduct. They have realized the fact that the practice of high morals on the part of the individual demands deepest respect from a congregation or the public, and they have governed their behavior by this principle. There have been nothing but good reports coming to me concerning the pastors and District workers.

The ministers have done excellent pastoring. They have not failed to visit the sick or bereaved or those whose hearts were heavy because of some sort of domestic, economic or legal trouble. They knew what to say to give comfort, inspire and bring hope to those whose heads were bowed in sorrow and whose hearts were filled with grief.

They have been, as they are now, decorous. I mean by this, that they have kept themselves neat in their apparel in and out of the pulpit. They try,

and with success, to keep groomed at all times and to be representative. . . . . .

They have been true to the faith of our Fathers and to the Dectrines of our Church. Every now and then some erratic person invades a neighborhood, and pitches a tent near an A. M. E. Zion Church and begins to eject some sort of spurious doctrine that is diametrically opposed to our tenets and mentality injurious to those who ponder it. But the pastors of the district have the sons of Varick so inoculated with the serum of Methodism that every one of them is rendered immune.

They have been loyal to their trust. Some of these pastors have run into situations that would have wrecked their financial drives if they had not been strong enough to counteract all of the propaganda that was being spread by someone outside of our communion, whose motives were purely selfish. Careful investigation on the part of the presiding elder has unearthed evidence that proves beyond the shadow of a doubt that these or this propagandist has been making clandestine visits to key members of the churches over whom they felt they could wield influence and telling them: "You are being over assessed. Now the Bishop is not going to cut them. So you will have to do it yourself." This is the strategy which is being used to precipitate a quarrel between the local church and the general church and which is intended to result in the secession of these churches from our denomination and become affiliated with another. This condition some of the pastors have encountered and I am thankful to report, have overcome. . . . . .

The ministers and workers are still loyal to the constitution, customs and traditions of our Zion. This district has a clean record. Zion history cannot cite one instance which states that rebellion was staged on our soil. We are true Methodists. We believe that the Bishop's judgment is Godly judgment. No fifth columnist can be comfortable within our ranks. We were loyal to Bishop Shaw and we pledge our loyalty to you. We mourned the passing of our chieftain, and your friend, Bishop Shaw. Now that he has passed on to his reward we cheer your coming and receive you with wide open arms.

The pastors of the Winston-Salem District are daily becoming stronger preachers. They are constantly digging everywhere in their effort to discover new truths to bring to those who wait on their messages. They are realizing more and more each day that the gospel of Jesus Christ is the only sure cure for the social, economic, moral and political ills of our world today. They dream of a day when they can deliver a message from the Lord with such power that the stubborn wills of hardened sinners can be broken down and they will be forced to cry, "Here, Lord I give myself to you; 'Tis all that I can do." They know that this ability does not come to one spontaneously; but is the result of pious living, constant reading of God's word, patient study and tireless practice. So they "study to show themselves approved of God, workman that needeth not to be ashamed; rightly divining the word of truth."